May 12
1927

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors." BOOK OF MORMON, ALMA 34: 32.

No. 19, Vol. 89 | Thursday, May 12, 1927 | Price One Penny

FROM THE PRESIDENT OF THE CHURCH

PRESIDENT HEBER J. GRANT

(*Continued from page 278*)

I HAD THE pleasure here yesterday of dedicating a little monument to the memory of the Three Witnesses to the Book of Mormon. I rejoice that there are thousands and tens of thousands of people, from the country of the midnight sun, Scandinavia, to South Africa, from Canada to South America, and upon the islands of the sea, reaching clear out to New Zealand and Australia, who can testify that God has seen fit to answer their earnest prayers and has given to them, as is promised here in the Book of Mormon, a testimony regarding this remarkable and wonderful record. I read the words of Moroni:

Now I, Moroni, write somewhat as seemeth me good; and I write unto my brethren, the Lamanites; and I would that they should know that more than four hundred and twenty years have passed away since the sign was given of the coming of Christ.

And I seal up these records, after I have spoken a few words by way of exhortation unto you.

Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts.

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things.

And whatsoever thing is good is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is.

DENIED BY MANY

The Christ is being denied to-day by hundreds of thousands of people. Many of the men who are teaching in our great universities are denying that Christ was the Son of God. Many men who are teaching from the pulpit do not acknowledge that Jesus Christ was in very deed the Son of the living God, the Redeemer of the world, coming to the earth with a definite mission.

While in Europe I purchased a book by Senator Albert J. Beveridge, entitled "The Young Man and the World." One of his chapters was devoted to the young man preparing himself for the ministry. He said:

Any man who assumes to teach the Christian faith, who in his own secret heart questions that faith, commits a sacrilege every time he enters the pulpit.

He is like the chemist's grain of wheat, perfect in all its constituent elements except the mysterious spark of life, without which the wheat grain will not grow.

If, then, you do not believe what you say, and believe it with all your soul, believe it in your heart of hearts, do not try to get other men to believe it. You will not be honest if you do. The world expects you to be sure of yourself. How do you expect to make other people sure of themselves if you are not sure of yourself?

"I would rather be sure that when a man dies he will live again, with his conscious identity, than to have all the wealth of the United States, or to occupy any position of honour or power the world could possibly give", said a man whose name is known to the railroad world as one of the ablest transportation men in the United States. . . .

A few years ago a certain man with good opportunities for investigation and a probability of receiving sincere answers asked every young preacher whom he met during a summer vacation these questions:

"First: Yes or no; do you believe in God, the Father; God a person, God a definite and tangible intelligence—not a congeries of laws floating like a fog through the universe; but God, a person in whose image you were made? Don't argue; don't explain; but is your mind in a condition where you can answer yes or no?"

Not a man answered "Yes." Each man wanted to explain that the deity might be a definite intelligence or might not; that the "latest thought" was much confused upon the matter, and so forth and so on.

"Second: Yes or no; do you believe that Christ was the Son of the living God, sent by Him to save the world? I am not asking whether you believe that He was inspired in the sense that the great moral teachers are inspired—nobody has any difficulty about that. But do you believe that Christ was God's very Son, with a divinely appointed and definite mission, dying on the cross and raised from the dead—yes or no?"

Again not a single answer with an unequivocal, earnest "Yes." But again explanations were offered and in at least half the instances the

sum of most of the answers was that Christ was the most perfect man that the world had seen and humanity's greatest moral teacher.

I maintain that Christ could not have been humanity's greatest moral teacher unless He was in very deed the Son of God, because He announced that He was the Son of God, that He was the express image of His Father, and that those who had seen Him had in very deed seen the Father; therefore, if the foundation of His structure were false He could not be a great moral teacher.

"Third: Do you believe that when you die you will live again as a conscious intelligence, knowing who you are and who other people are?"

Again not one answer was unconditionally affirmative. "Of course they were not sure as a matter of knowledge." "Of course that could not be known definitely." "On the whole, they were inclined to think so, but there were very stubborn objections", and so forth and so on.

"The men to whom these questions were put were particularly high-grade ministers. One of them had already won a distinguished reputation in New York and the New England States for his eloquence and piety. Every one of them had had unusual success with fashionable congregations. But every one of them had noted an absence of real influence upon the hearts of their hearers, and all thought that this same condition is spreading throughout the modern pulpit. Yet not one of them suspected that the profound cause of what they called "the decay of faith" was not in the world of men and women, but in themselves. How could such priests of ice warm the souls of men? How could such apostles of interrogation convert a world?

WITHOUT HESITATION

I rejoice that every Latter-day Saint living can answer without a moment's hesitation all three of these questions, "Yes, yes, yes." The very foundation of the Church rests upon the fact that a boy not yet fifteen years of age saw God Himself, a glorified Man, beyond the power of any individual to describe, and that God introduced Jesus Christ to this boy. The very foundation of the Church rests upon the further fact that the man who baptized the Saviour of the world, John the Baptist, laid his hands upon the heads of Joseph Smith and Oliver Cowdery and ordained them to the Aaronic Priesthood, with the authority to baptize each other and commanding them to do so; that Peter, James and John, the apostles of the Lord Jesus Christ, laid their hands upon the heads of these men and ordained them to the apostleship, giving to them the power to proclaim the Gospel of the Lord Jesus Christ and build up His Church in the world.

There is no Latter-day Saint that would deny the vision in the Doctrine and Covenants, which I have quoted time and time again, and perhaps did so at our last conference, stating:

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

I rejoice in the fact that every man and every woman married in the Temples of the Lord are married for time and for all eternity. What an absurdity for us to believe in a ceremony uniting our wives to us for eternity if there were no existence beyond the grave!

The Church is also founded upon the fact that Moroni came and delivered the plates to Joseph Smith. We have no doubt as to the individuality of Moroni, who delivered these plates. It seems that there are others that lack faith in addition to those that I have referred to in my quotation from Senator Beveridge's book.

A CHALLENGE AND AN ANSWER

Away back in 1910, on January 31st, Reverend T. H. Martin made some very remarkable confessions that were published in the *Anaconda Standard*. A man challenged me, after I had read these statements and commented upon them, and said I would get myself in trouble because it was only a lot of "Mormon" lies; that no minister ever delivered such a sermon, and he warned me to stop or I would get in trouble. The warning, however, did not take root nor yield any fruit. The next time that I spoke he asked me if I had seen the *Anaconda Standard*. I told him No, but inasmuch as I gave the exact date that it appeared, it was up to him to bring an *Anaconda Standard* and to come and show me that it was not in it. The very next time that I saw fit to preach upon this subject was in the North Sanpete Stake of Zion. After my sermon Elder Burns Cox came to me, and said: "Brother Grant, I am the identical Elder who sent that *Anaconda Standard* to the *Liahona*, from which they published extracts. I have an extra copy. Would you like it?" I told him I needed it in my business, and he gave it to me; so I have read this sermon with my own eyes in the *Anaconda Standard*.

A CLERGYMAN'S FEARLESS DECLARATION

Reverend Martin said:

For a long time the following questions have been uppermost in my mind:

Is the church anything but a mere social organization? Is the Christianity of to-day the true doctrine of the Christ of the Bible? Has the so-called Christianity of to-day anything in it that ought to attract more than any other creed that is supposed to help humanity? Is not the church of to-day being boycotted, and that justly?

I know that such interrogations will not be very savory to many people, but knowing something concerning the church from top to bottom, and, as I fear God, and would rather be true than be esteemed, I fearlessly propound them. . . . But with all of this I maintain that

the Christianity of the present is face to face with a lamentable loss. The Christianity of to-day has acquired much, but in its getting it has lost its own soul—it has lost the Holy Ghost.

THESE GIFTS AND POWERS ARE IN THE CHURCH OF CHRIST

I declare in all soberness that all over the wide world, wherever the Gospel of Jesus Christ has gone—the Gospel revealed to us through the prophet of the living God, Joseph Smith—the Holy Ghost has been bestowed upon men and women by the hundreds and thousands, if not tens of thousands, and they are willing to testify to their knowledge regarding the divinity of this work and to bear witness that God has, by the revelations of the Holy Ghost to them, given them a testimony of the divinity of this work, also a testimony of the divine mission of Joseph Smith and of the divinity of the Book of Mormon.

No true man will dare to refute this argument, for go where you may in Christendom to-day you will find that our religion is void of the supernatural element which the Bible claims it must have in order to exist.

Go all over the wide world, wherever you will to-day, and you will find that the supernatural element does exist in the Church of Christ.

The commission to the early Christian teachers was that they must be imbued with power from on high and then go and baptize all nations in the name of the Holy Ghost, and that power was always manifested when they performed the deed.

And that power has been manifested among the Latter-day Saints all over the world.

The Christian religion of the present is merely a social code and has nothing in it whereby it could claim a divine origin. It is truly pitiable to behold the church religion of to-day trying to save this sinful world.

We have lost our magnet. The Christ, who said He would draw all men to Him, is disobeyed and ignored in the multiplicity of our present church life. Since, we have presented many substitutes to the world for genuine spiritual power, but they are of no more value in the saving of the sinner than an artificial heart would be in pumping blood through the arteries. We are like men trying to run an engine without steam.

The church of to-day is the church of man, not the church of God. I predict its crashing to pieces like a ship on the rocks before a heavy sea, in the near-by years, unless there is a mighty turning to God in our ranks.

I announce to all the world that the Church of Jesus Christ of Latter-day Saints is in very deed the Church of God, and that there are thousands and tens of thousands who have been given this knowledge just as absolutely and as perfectly as I have it.

We have a great, educated, school-made ministry, but an unconverted ministry.

WITH EMPHASIS

We have a great converted ministry. I remember on one occasion preaching in Phoenix with the late President John Henry Smith. The legislature was in session at the time. They called upon us at the hotel and asked if we would condescend to preach, stating that they had rented the opera house and would crowd it to overflowing. As we were in the habit of renting our own houses and generally failing to get an audience, we very kindly condescended. They fulfilled their pledge. The house was crowded to overflowing. Some of the good people came from Mesa, about twenty miles away. After the meeting one of the saints told me that a man in front of her turned to his friend and with the word "damn", that some people claim is only emphasis and not swearing, said with emphasis: "That man is an earnest talker." Pretty soon he said, with emphasis again: "That man is a good talker." Pretty soon he said, with double emphasis: "That man believes every word he is saying."

DIRECT AND SURE

On another occasion I remember being with Elders John Henry Smith and Charles W. Penrose in Park City. The opera house was filled to overflowing, and men were standing up. Someone afterwards told one of our brethren that he heard a man sixteen hundred feet under the earth, one of the miners, turn to his friend and say: "Did you hear those three 'Mormons' preach?" "Yes." "What did you think of it?" "Oh, I did not pay much attention." "Well, I want to say to you, away down here sixteen hundred feet in the earth, that what those men said rings in my ears. They said, each one of them, they knew that God lives, they knew that Jesus was the Christ, the Redeemer of the world, the Son of God. They said they knew that Joseph Smith was a prophet of God. I have been dropping into their meetings occasionally since then. They have a little bit of a rented hall but they have decided to organize a ward here instead of a branch and to build a meetinghouse, and I have sent ten dollars in an envelope 'from an unknown friend.' There were no ifs, no ands, no buts, about what those men said. It was an absolute, direct declaration of their faith."

PERSONAL TESTIMONY

I remember one occasion when a professor, who was studying in Berlin in preparation for his doctor's degree, said to my daughter, who was there studying the German language, that it was a shame the way the three young Elders murdered the German language and how poorly they had explained our faith. He said he had read a hundred tracts about our faith and all our Church books, and he would be very glad to stand up and deliver

a lecture of an hour on the faith of the Latter-day Saints, and make a fair explanation of it. I was very glad that my young daughter gave him to understand that he did not know that God lives, that Jesus was the Christ, or that Joseph Smith was a prophet of God, and she would prefer to have those young boys who murdered the German language declare those three things than to have somebody explain that which he thought was the faith of somebody else.

(TO BE CONTINUED)

THE ULSTER CONFERENCE

MEMBERS of the Church residing in the northern counties of Ireland gathered to attend the semi-annual District Conference held at Ulster Minor Hall, a large auditorium in Belfast, on Sunday, May 1st. The sessions were very well attended throughout, a large representation of sincere investigators and interested visitors being present. President James E. Talmage and Sister May Booth Talmage from Mission headquarters were in attendance, as were President Kendall D. Garff and all of the traveling missionaries of the District.

In an inspirational program comprising recitations and poems, supplemented by music from the Belfast Branch Quartette, "The Need of a Restoration" was impressively treated by fourteen members of the Sunday School in the morning gathering. Supporting their statements with evidence from secular history they demonstrated that there had been an abject and universal apostasy from the Primitive Church established by our Lord; so complete was this falling away that the authority of the Holy Priesthood was utterly lost from earth. The only way for the Priesthood to become again operative among men was through bestowal by a new dispensation from the heavens. This great falling away had been foretold by ancient prophets, by the Christ Himself, and by the Apostles who lived after Him.

President Talmage dwelt upon the theme of the Sunday School program, emphasizing particularly the scriptural truth that the authority to act in the name of Deity is vested only in those who are called of God. He showed that credentials are just as necessary to authoritative ministration in the ordinances involving the salvation of mankind as among men in their dealings with each other. Sister Talmage discussed the life and message of the Prophet Joseph Smith, extolling him as one of the greatest of the prophets, and citing his lofty precepts, the valour he displayed in standing firm for the truth in the face of violent opposition, and the willingness with which he endured the adversity incident to the accomplishment of his appointed service.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MAY 12, 1927

EDITORIAL

REMEMBER, MAY FIFTEENTH!

NEXT SUNDAY, May 15th, is the anniversary of the restoration of the Aaronic Priesthood, which was literally brought back to earth following the centuries of spiritual darkness, properly designated as the period of the Great Apostasy. That the Priesthood of Aaron was operative in Israel from the time of Moses to that of our Lord's personal ministry is abundantly affirmed in Holy Writ. Authority to officiate in the higher functions of the Aaronic order were vested in the Priest; while the lesser duties were discharged by the Levites. In the Church to-day we have Priests commissioned and empowered as were those of old; and the offices of Teacher and Deacon in the restored Church are comparable, in gradation at least, to the status of the Levites.

As the appointed time for the Lord Jesus Christ to be born into mortality drew very near, one who had been chosen while yet in the unembodied state was sent to earth as a forerunner, a harbinger, a herald of the coming Christ. This was John, who afterward came to be known as the Baptist, because of the commission especially laid upon him to preach repentance and to administer baptism by immersion for the remission of sins. The authority of John was recognized and proclaimed by the Messiah, who, indeed, submitted to baptism at the hands of that foreappointed Priest. In the light of the sacred record it is clearly seen that this John held a position of preeminence as a Priest; to him, indeed, was committed the presidency of this order of Priesthood. Great as was his commission, he recognized full well that his priestly investiture was of the lesser order, and that the baptism he was appointed to administer was preparatory to a greatly superior administration. Note his words:

> I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.—Matt. 3: 11.

That higher baptism, by which the Holy Ghost was conferred, was administered first in the period of the meridian of time by the Lord Jesus Christ, and after Him by the Apostles to whom He had given, by ordination, the requisite authority and power. As the centuries sped by, however, the Priesthood, both lesser

and higher, was taken from the earth, for the whole world of mankind had become apostate. That a restoration in the last days would be indispensable was foreseen by the Apostles; and particularly was it declared by John the Revelator, who in recording what had been shown to him in vision, and writing in the past tense of what he had seen although the realization thereof was then future, made this positive and unambiguous declaration:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.—Rev. 14: 6-7.

The "everlasting gospel" to be thus brought to earth by angelic agency surely must be something more than some additional scripture or further record relating to past centuries and bygone dispensations. The Gospel of Jesus Christ comprises more than precept and teaching; it carries the power and authority to act in administering the prescribed laws and ordinances.

The attested account of that promised restoration, so far as the lesser or Aaronic Priesthood is concerned, is so simple, and withal so sublime, that the world at large refuses to accept or believe. Joseph Smith, and his companion, Oliver Cowdery, solemnly aver that on the 15th day of May, 1829, while they were engaged in prayer, inquiring of the Lord respecting baptism for the remission of sins, a messenger from heaven descended in a cloud of light, announced himself as John, the same that is called John the Baptist in the New Testament, declared that he was officiating under the direction of Peter, James, and John, the Apostles of old, in whom was vested the presidency of the higher Priesthood, after the order of Melchizedek, and then, laying his hands upon the heads of the two mortals, he said:

Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.—Doctrine and Covenants, Sec. 13.

To-day the voices of thousands of Priests, who have been ordained in succession to the two upon whom the resurrected Baptist laid his hands, are calling men to repentance, and inviting them to come into the waters of baptism, for the remission of their sins, the while proclaiming in all solemnity and soberness the word of the Lord—that except a man be baptized in water and of the Spirit he cannot enter the Kingdom of Heaven.

On Sunday next, May 15th, the sanctity of the Priesthood of

Aaron, and the duties incumbent upon the bearers thereof, are to be emphasized by special observance in all congregations of the Latter-day Saints throughout the world. To all be it said: Rejoice and be supremely glad, for the everlasting Gospel is again operative upon the earth with all its ancient blessings, privileges, and powers!—J. E. T.

THE THREE WITNESSES

To BEAR RECORD of facts of which they have personal and direct knowledge is the especial function of witnesses, and as such they figure in an important way in the affairs of men and play a no less vital part in the dealings of God with His children. In every gospel dispensation divinely chosen men have testified concerning the glorious things which they, through the power of God, have both seen and heard, and this in obedience to the Lord's command, for in His wisdom it has been ordained that the truth shall be established by the solemn witness of men chosen to behold the glories of God and to testify thereof. Those so commissioned and chosen then become verily witnesses for God; and a rejection of their testimony constitutes a spurning of the word of the Lord, for a direct witness of the revelations of God is empowered, and, indeed commanded, to declare those things to the world in His name. Such was the commission given to the Apostles of old—those who had been eye-witnesses of the Christ's marvelous works among men—and one of His last injunctions to them prior to His sacrificial death upon the cross was that they should bear witness of Him. See John 15: 27.

In this age the Lord provided that the authenticity of the Book of Mormon be attested by servants called of Him, who should receive such manifestations that they would be able to proclaim unto the world that the book is verily a divinely inspired translation. Thus in 1829 was the promise given to the Prophet Joseph Smith:

> But this generation shall have my word through you;
> And in addition to your testimony, the testimony of three of my servants, whom I shall call and ordain, unto whom I will show these things, and they shall go forth with my words that are given through you.
> Yea, they shall know of a surety that these things are true, for from heaven will I declare it unto them.—Doctrine and Covenants 5: 10-12.

In fulfilment of this promise Joseph Smith, Oliver Cowdery, David Whitmer and Martin Harris, in answer to fervent prayer, received a heavenly manifestation in the month of June, 1829, when an angel descended in a pillar of light and displayed to the gaze of these men the inscribed plates, and a voice from heaven declared to them that the record was true and had been trans-

lated by the gift and power of God. In raptnre Martin Harris, who theretofore had struggled against skepticism and mistrnst, exclaimed: "It is enongh! Mine eyes have beheld the glories of God!"

Following this manifestation the three gave to the world the testimony that has gone forth in every edition of the Book of Mormon, witnessing to all men that they had beheld the plates; that they had seen the engravings thereon; and that the voice from heaven had attested the correctness of the translation.

The character and integrity of these witnesses, as also that of the eight other witnesses, who solemnly avonched that they had beheld the plates and had seen the characters thereon, were above reproach. Moreover, they were men of conservative judgment and calm reasoning.

They were not naturally enthusiasts in the matter of religion; nor were they men who could be deceived. They were of Puritan ancestry and demanded the conviction of their reason before yielding their faith. That reason once convinced, they were men of such exalted courage that they dared the ridicule of the pulpit and the anger of mobs, to voice their convictions and to yield adherence to the Gospel. . . . Conservative in character, thrifty in habits, they were not of a class who would venture from any slight motive to excite the hatred of a world which they knew would deem itself outraged by their avowal.—From *Joseph the Prophet*—George Q. Cannon.

The Temple Block, Salt Lake City, has long been renowned not only for the great Temple, the far-famed Tabernacle, the beautiful trees, shrubs and flowers that there abound, bnt also for its monuments of historic importance. Word now comes from Salt Lake City that a magnificent monnment of granite and bronze, erected to perpetuate the memory of the Three Witnesses to the Book of Mormon, has jnst been completed. It is placed bnt a few feet behind the bronze figures of the Prophet Joseph Smith and the Patriarch Hyrum Smith. It stands ten feet six inches high, and is divided into three sections at the top; on the face of each section is an oval plaque showing in relief the head and bust of the respective witness. Below is a larger plaque, bearing the full text of the testimony of the three. In the upper left hand corner the Prophet Joseph Smith is depicted as on the Hill Cumorah receiving the plates from the Angel Moroni. At the npper right hand corner the Prophet and the Three Witnesses are shown, viewing the gold plates. On the opposite side is another large bronze plaque, bearing the figure of John the Revelator on the Isle of Patmos, and below is the text of the prophecy, recorded in Revelation 14: 6, that in the hour of God's judgment an angel should bring the Gospel to earth as a warning to all nations.

On April 2nd, the day preceding the opening of the Ninety-seventh Annual Conference, services were held at which President Heber J. Grant officiated and offered the dedicatory prayer.

The unveiling of the monument was done by Josephine Smith, great-granddaughter of Patriarch Hyrum Smith. The artist who fashioned the monument is a native Utahn, Avard Fairbanks. His ability has recently won him the highly coveted scholarship awarded by the Guggenheim Foundation.

Thus has been completed a work of art of high merit, which will preach, in its silent but eloquent and convincing way, the message of the testimony of the Three Witnesses to the thousands who visit Temple Block every year.—WALDO L. OSMOND.

THE ULSTER CONFERENCE

(*Concluded from page 295*)

Outstanding features of progress were embodied in a survey of the Ulster District for the last half year, read by President Kendall D. Garff at the afternoon assembly. The four traveling missionaries have devoted 994 hours to tracting, have distributed 13,848 tracts, 1,841 pamphlets, 29 copies of the Book of Mormon and 31 other Church books, have engaged in 1,742 gospel conversations, and have canvassed 10 towns and villages. Following the report President Garff discoursed on the Book of Mormon, speaking particularly of the Lamanites. He told of the present degraded condition of these people, the American Indians, asserting that they are nevertheless of the blood of Israel and that their redemption as a people awaits their acceptance of the Gospel. Elder Seth P. Leishman showed by citations from latter-day scripture that communication between the Lord and His prophets is indispensable to the guidance of His Church.

The significance of John the Revelator's prophecy respecting the restoration of the Gospel in the last days was the subject of the Mission President's afternoon address. The speaker defined the meaning of the "Gospel", showing that it is the announcement of good news or good tidings, and, in the specific or theological sense, the good tidings of the salvation of men through the atoning death of Jesus Christ.

Elder Boyd W. Madsen, the first speaker at the evening gathering, cited the scriptural truth that God is not the author of confusion, but that His house is a house of order. We welcome the attention of all men to the fruits of "Mormonism", said Elder Elmer D. White, who summarized some of the outstanding facts which proclaim the character and achievements of this people. The Relief Society is the oldest organization for women in the world, stated Sister Talmage; she then told of the aims of this benevolent organization, pointing out that its chief purpose is implied in its name. In addition to ministering unto those in distress, it seeks to provide for the intellectual and spiritual uplift of its members, she explained.

In his closing address President Talmage told of prophecies uttered by Joseph Smith and pointed out how they had been literally fulfilled. In contrast he related how the predictions of uninspired men uttered in the conceit of their own wisdom oft come to naught; the words of the Lord through His prophets, however, never fail of fulfilment, he declared.

Musical numbers of a high order were rendered by Miss Jennie Montgomery, Sister Sarah Hands and Mr. Adam Donaghy.

The *Belfast Telegraph* and the *Northern Whig* gave liberal space to good accounts of the conference in their publications of May 2nd.

SETH P. LEISHMAN, District Clerk

THE DIVINITY OF JESUS OF NAZARETH*

RESTORING THE DEAD TO LIFE

AMONG the many miracles, signs, wonders, or mighty works accomplished by Jesus in His ministry among the people, healing of the afflicted holds a prominent place. He had given sight to the blind, hearing to the deaf, strength to the palsied and dropsical, and cleansing to the leprous. Nevertheless, according to our gradation of miracles, greater works were to be wrought.

Jesus, with His disciples and a number of other followers, was traveling toward Nain, in Galilee. When near the town they witnessed the approach of a funeral cortege. The only son of a widow was being carried to the tomb. In that day closed caskets and coffins were rarely used, and in the instance under consideration the body was carried on an open bier.

The grief of the mother, now bereft of both husband and son, affected Jesus deeply. To her He spoke in gentle and comforting tones, saying: "Weep not." He touched the bier or stretcher upon which the corpse lay, and the bearers rested. Then, addressing Himself to the dead, He said: "Young man, I say unto thee, Arise." To the surprise if not consternation of many of the multitude there present, the man who had been dead immediately sat up and spoke. In all tenderness, Jesus, probably taking the young man by the hand, "delivered him to his mother." Small wonder that a reverent fear fell upon those who had witnessed this reunion of spirit and body whereby the dead was made alive. The people gave praise and glory to God, and declared one to another: "A great prophet is risen up among us" and "God hath visited his people." See Luke 7: 11-17.

Another miracle whereby a dead person was recalled to life is of record.

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*This article is for use in the course of study of the Relief Societies on the first meeting night in June.

In the vicinity of Capernaum a man named Jairus, who was a ruler in the local synagogue, came to Jesus and "besought him greatly, saying: My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live." There is no room for question as to the man's sincerity and confidence. He had unlimited faith that Christ could heal the afflicted girl. We have here an instance of one of the Jewish officials acknowledging the divine power possessed by Jesus and seeking its exercise. Jesus went with the man, and many people followed. But a delay occurred on the way, in the course of which He healed a woman who had been long afflicted. In the meantime a messenger came from the house of Jairus telling his master that the girl was already dead, and asked: "Why troublest thou the Master any further?" Jesus said to the afflicted father: "Be not afraid, only believe."

When the company reached the house they found it a scene of tumult; as, according to the custom of that time, professional mourners and funeral minstrels were making great noise with flutes and other instruments. Jesus ordered these people out of the house; then He entered the death-chamber, accompanied by three of His apostles and the parents of the dead girl. Taking the latter by the hand He said: "Damsel, I say unto thee, arise." The girl arose, left her bed and walked. Jesus directed that food be given her; and then He and His immediate associates departed. See Mark 5: 22-43.

To Him the girl had not been dead beyond recall; and therefore He had remarked on entering the house: "Why make ye this ado and weep? the damsel is not dead but sleepeth." This had brought forth ridicule from the mourners and others present.

In the case of the son of the widow of Nain the young man was restored to life a short time after death; for at the time of the miracle his body was being borne to the tomb, and in that country burial usually followed quickly upon death. The daughter of Jairus had been dead even a shorter time, probably an hour or less. However Jesus raised her to life.

We are now to consider the case of one who was brought out of the sepulchre wherein he had lain dead for four days. Lazarus, with his sisters Mary and Martha, lived at Bethany in Judea. At their home Jesus had been cared for in the course of His travels. Lazarus was taken ill, and a messenger was sent to Jesus, who was at that time in Perea. Jesus knew that Lazarus had died before the messenger reached Him. He returned, though not in haste, and was met by Martha and later by her sister Mary. Their grief affected Him deeply. Approaching the cave in which the body of Lazarus had been interred, Jesus directed that the large stone sealing the entrance be removed. Then, after a fervent prayer, Jesus spake the word of command: "Lazarus, come forth." The dead body immediately became

alive, for the immortal spirit had reentered it; and he that had been dead appeared at the mouth of the sepulchre. The scriptural account should be read in its entirety. (John 11: 1-46).

Note that in these three instances of the dead being restored to life there was no resurrection from mortality to immortality. Christ Himself came to be the first to be resurrected, as we shall see. In each of the three cases there had been a separation of spirit and body; and by the authoritative command of Jesus there was a reunion of the spirit with the mortal body. Not only did Jesus have power over all manner of diseases, but as herein shown, even over death. This power could not, cannot, be otherwise than divine.

SUMMARY

1. Jesus wrought a wonderful miracle near the town of Nain. Relate the matter in detail.
2. A ruler of the synagogue at Capernaum besought a blessing from Jesus. What was it? Relate the circumstances attending the restoration to life in the case of the daughter of Jairus.
3. Lazarus was restored to life four days after his burial. State the circumstances attending Christ's receipt of the message about Lazarus being ill. Relate the conversations between Jesus and Martha, and between Jesus and Mary. Give the account of the raising of Lazarus.
4. Observe that Jesus did not miraculously do what ordinary efforts could accomplish. Thus He called upon the men present to roll the stone from the mouth of the sepulchre, and to remove the burial cerements from the living Lazarus. What lesson is indicated by this?
5. We have three recorded instances of Jesus restoring the dead to life. Compare them as to similarities and differences.
6. Resurrection from the dead is essentially different from these instances of restoration to life. How?

FROM THE MISSION FIELD

Transfer: Elder LeRoy Blamires has been transferred from the Hull to the Scottish District.

Release and Departure—Elder Howard Judd, who has served as Traveling Elder in the Bristol and Leeds Districts, has been honourably released. He sailed for his home in America on May 10th, aboard the *Leviathan*.

Words from the Workers: "We have had the pleasure of spending two successful weeks' missionary labour in the vicinity of Malvern and Colwall, during which time we distributed 8 copies of the Book of Mormon, 325 pamphlets and 2,000 tracts; we were also invited to explain the Gospel in 21 homes. We have held a very successful street meeting and a cottage meeting at Colwall.

The two families at whose homes we lodged appear to be true Christians at heart and susceptible to the gospel message. Through them we have made many other friends who respect us, whereas at first they were somewhat prejudiced. We feel that we were blessed exceedingly in allaying the prejudice, and have every confidence that this vicinity will prove a fruitful field."—*From Elders James B. Collyer and Merrill Sandberg, Birmingham District.*

Branch Conferences: Of the Leeds Branch, on April 24th. "The Second Coming of Christ" was treated in an interesting program in the opening service. Speakers at the conference sessions were President Theodore N. Hutchings, Elder Myron H. Brenchley and Brother Samuel Mitchell, Jr.

Of the Plymouth Branch, Bristol District, on April 24th. A program dealing with the first principles of the Gospel was rendered in dialogue recitations by the Sunday School classes. President Carl E. Brown and Elder William Paxman were the speakers; each stressed the importance of proclaiming the necessity of obedience to the ordinances of the Gospel.

Of the Aberdeen Branch, Scottish District, on May 1st. Essays on "The Essentials of Church History" were given by Sunday School students. President William Cooke and Elder Carl W. Buchanan addressed the gatherings on the duties of Latter-day Saints, and Sister Barbara Wood rendered a pleasing musical number. A special Officers' and Teachers' meeting was held between the general assemblies.

Of the Bradford Branch, Leeds District, on May 1st. "Sabbath Observance" was the subject of the morning gathering. President Theodore N. Hutchings and Elder H. Gardell Jacobson delivered discourses on faith-promoting themes.

Of the Wigan Branch, Liverpool District, on May 1st. "The Tenth Article of Faith" was the topic presented in a commendable manner by the Sunday School children. President David M. Kennedy and Elders Archie L. Baird, Douglas H. Petersen and Grant W. Wilde spoke.

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EDITED, PRINTED AND PUBLISHED BY JAMES E. TALMAGE, 295 EDGE LANE

LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN